

विंशोऽध्यायः

Chapter 20

(Vidyā Gītā)

अत्र ते वर्तयिष्यामि पुरा वृत्तं शृणुष्व तत् ।
पुरा ब्रह्मसभामध्ये सत्यलोकेऽतिपावने ॥१॥
ज्ञानप्रसङ्गः समभूत् सूक्ष्मात्सूक्ष्मविमर्शनः ॥२(a)॥

1-2(a). Here, I shall relate an old occurrence. Hear that. Formerly, there arose an argument connected with Knowledge, which was an extremely subtle discussion, in the court of Brahmā, the Creator, in the extremely sacred world of Satyaloka.

सनकाद्या वसिष्ठश्च पुलस्त्यः पुलहः क्रतुः ॥२(b)॥
भृगुरत्रिरङ्गिराश्च प्रचेता नारदस्तथा ।
च्यवनो वामदेवश्च विश्वामित्रोऽथ गौतमः ॥३॥
शुक्रः पराशरो व्यासः कण्वः काश्यप एव च ।
दक्षः सुमन्तुः शङ्खश्च लिखितो देवलोऽपि च ॥४॥
एवमन्ये ऋषिगणा राजर्षिप्रवरा अपि ।
सर्वे समुदितास्तत्र ब्रह्मसत्रे महत्तरे ॥५॥

2(b)-5. There, in the very great sacrificial session (connected with the exposition of Knowledge) groups of sages, most distinguished kingly sages and others also were all assembled (such as): Sanaka and others, Vasiṣṭha, Pulastya, Pulaha, Kratu, Bhṛgu, Atri, Āṅgiras, Pracetas, Nārada, Cyavana, Vāmadeva, Viśvāmitra, Gautama, Śukra, Parāśara, Vyāsa, Kaṇva, Kāśyapa, Dakṣa, Sumantu, Śaṅkha, Likhita and Devala.

मीमांसां चक्रुरत्युच्चैः सूक्ष्मात्सूक्ष्मनिरूपणैः ।
ब्रह्माणं तत्र पप्रच्छुर्ऋषयः सर्व एव ते ॥६॥

6. They made an investigation very intensely by very subtle

searching. All those sages there, asked Brahmā:

भगवन् ज्ञानिनो लोके वयं ज्ञातपरावराः ।
तेषां नो विविधा भाति स्थितिः प्रकृतिभेदतः ॥७॥

7. Lord! We are sages in the world who have known the all-including Knowledge. On account of the difference in nature, our state appears diverse.

केचित् सदा समाधिस्थाः केचिन्मीमांसने रताः ।
अपरे भक्तिनिर्मग्नाश्चान्ये कर्मसमाश्रयाः ॥८॥

8. Some are always in Samādhi, some are intent on investigation. Others are immersed in devotion (to God) and others have actions as their resort.

व्यवहारपरास्त्वेके बहिर्मुखनरा इव ।
तेषु श्रेयान् हि कतम एतन्नो वक्तुमर्हसि ॥९॥
स्वस्वपक्षं वयं विद्मः श्रेयांसमिति वै विधे ॥१०(a)॥

9-10(a). Some are wholly engaged in works like men devoted to external things. Among them, who indeed is the best? Pray tell us this. Brahman! We truly consider one's own state as the best.

इति पृष्टोऽवदद् ब्रह्मा मत्वाऽनाश्वस्तमानसान् ॥१०(b)॥
मुनीन्द्रा नाहमप्येतद्वेद्मि सर्वात्मना तद्वः ।
जानीयादिममर्थं तु सर्वज्ञः परमेश्वरः ॥११॥
तत्र यामोऽथ सम्प्रष्टुमित्युक्त्वा तत्र तैर्ययौ ॥१२(a)॥

10(b)-12(a). Thus asked, Brahmā, considering (them) as having no confidence (in his words) said: Best of sages! I also do not know this entirely. The all-knowing Supreme Lord (Śiva) may know this subject. Therefore, we shall go there to ask him. Having spoken thus, he went there along with them (i.e., Sanaka and other sages).

सङ्गम्य देवदेवेशं विष्णुनाऽभिसमागतम् ॥१२(b)॥
पप्रच्छ ऋषिमुख्यानां प्रश्नं तं लोकसूड विधिः ॥१३(a)॥

12(b)-13(a). Meeting the Supreme Lord Śiva who was associated with Lord Viṣṇu, the Creator of the world, Brahmā, asked that question of the pre-eminent sages.

प्रश्नं निशम्य च शिवो ज्ञात्वा विधिमनोगतम् ॥१३(b)॥
मत्वाऽनाश्वस्तमनस ऋषीन् देवो व्यचिन्तयत् ॥१४(a)॥

13(b)-14(a). The God Śiva, having heard the question and having known what was in the mind of Brahmā and considering the sages as possessing minds which had no confidence (in his words), thought (as follows):

किञ्चिदुक्तं मयाऽत्रापि व्यर्थमेव भवेन्ननु ॥१४(b)॥
स्वपक्षत्वेन जानीयुर्ऋषयोऽश्रद्धया युताः ॥१५(a)॥

14(b)-15(a). Even a little uttered by me here would be only useless. The sages endowed with disbelief may understand (what I say) with their own view.

इति मत्वा प्रत्युवाच देवदेवो महेश्वरः ॥१५(b)॥
शृणुध्वं मुनयो नाहमप्येतद्वेदि सुस्फुटम् ।
अतो विद्यां भगवतीं ध्यायामः परमेश्वरीम् ॥१६॥
तत्प्रसादान्निगूढार्थमपि विद्वस्ततः परम् ॥१७(a)॥

15(b)-17(a). Thinking thus, the Great God Śiva replied: Hear sages! Even I do not know this clearly. Therefore we shall meditate on the Supreme Goddess, the Divine Vidyā (or Knowledge). After that, we shall know even the hidden meaning through her Grace.

इत्युक्ता मुनयः सर्वे विधिविष्णुशिवैः सह ॥१७(b)॥

दध्युर्विद्यां महेशानीं त्रिपुरां चिच्छरीरिणीम् ।
 एवं सर्वैरभिध्याता त्रिपुरा चिच्छरीरिणी ॥१८॥
 आविरासीच्चिदाकाशमयी शब्दमयी परा ॥१९(a)॥

17(b)-19(a). Thus told, all the sages, along with Brahmā, Viṣṇu and Śiva, meditated on Vidyā (or Knowledge), who is the Great Goddess Tripurā, Consciousness embodied. Thus meditated upon by all, the Supreme Tripurā, who is Consciousness embodied, (really) consisting of the space of Consciousness (which is undivided) and full of the (power of the) Word (or the primordial sound), became manifest.

अभवद् मेघगम्भीरनिःस्वनो गगनाङ्गणे ॥१९(b)॥
 वदन्त्वृषिगणाः किं वो ध्याता तद् द्रुतमीहितम् ।
 मत्पराणां हि केषाञ्चिन्न हीयेताभिवाञ्छितम् ॥२०॥

19(b)-20. There was a voice, deep as that of a cloud, in the wide firmament. "Sages! Why was I meditated upon by you? Tell quickly what is desired. For any one, solely devoted to me, no desire would be wanting."

इति श्रुत्वा परां वाणीं प्रणेमुर्मुनिपुङ्गवाः ।
 ब्रह्मादयोऽपि तदनु तुष्टुर्विविधैः स्तवैः ॥२१॥

21. Thus having heard the supreme words, the best of sages bowed down (in salutation). After that, Brahmā and others also pleased her with various praises.

अथ प्रोचुर्ऋषिगणा विद्यां तां त्रिपुरेश्वरीम् ।
 नमस्तुभ्यं महेशानि श्रीविद्ये त्रिपुरेश्वरि ॥२२॥

22. Then the groups of sages addressed her, the Goddess Tripurā who is Vidyā (or Knowledge): Salutation to you, the Great Ruler, Goddess Tripurā and Śrīvidyā!

अशेषोत्पादयित्री त्वं स्थापयित्री निजात्मनि ।
विलापयित्री सर्वस्य परमेश्वरि ते नमः ॥२३॥

23. Supreme Goddess! Salutation to you. You are the Creator of all, one who establishes them in your own Self and also one who causes everything to be absorbed in you.

अनूतना सर्वदाऽसि यतो नास्ति जनिस्तव ।
नवात्मिका सदा त्वं वै यतो नास्ति जरा तव ॥२४॥

24. You are always not new since there is no birth for you. You are always of the nature of the new since there is no old age for you.

सर्वाऽसि सर्वसाराऽसि सर्वज्ञा सर्वहर्षिणी ।
असर्वाऽसर्वगाऽसाराऽसर्वज्ञाऽसर्वहर्षिणी ॥२५॥

25. You are the All, you are the Essence of all, all-knowing and causing delight in all. [Since there is no “all” or “every” in your natural state], you are also not all, not pervading all, not the Essence (of all), not knowing all and not gladdening all.

देवि भूयो नमस्तुभ्यं पुरस्तात् पृष्ठतोऽपि च ।
अधस्तादूर्ध्वतः पार्श्वे सर्वतस्ते नमो नमः ॥२६॥

26. Goddess! Many salutations to you in front and behind. Salutations to you from above and below, on the side and all round.

ब्रूहि यत्ते परं रूपमैश्वर्यं ज्ञानमेव च ।
फलं तत्साधनं मुख्यं साधकं सिद्धमेव च ॥२७॥
सिद्धेस्तु परमां काष्ठां सिद्धेषूत्तममेव च ।
देव्येतत् क्रमतो ब्रूहि भूयस्तुभ्यं नमो नमः ॥२८॥

27-28. Tell what is your higher and lower form (or nature),

Power, Knowledge, its principal means and fruit, one who accomplishes it (by practice) and also one who has attained his object, the highest limit of such accomplishment and the best among those who are established in Knowledge. Goddess! Tell this in regular order. We salute you again.”

Note: The above verses contain ten questions for which answers are sought. In the rest of the chapter, the Goddess enlightens the sages on these points.

इत्यापृष्टा महाविद्या प्रवक्तुमुपचक्रमे ।
दयमाना ऋषिगणे स्पष्टार्थं परमं वचः ॥२९॥

29. Thus asked, the Great Goddess (who is the highest Knowledge) began to speak the supreme Word having clear meaning, feeling compassion for the group of sages.

शृणुध्वमृषयः सर्वं प्रवक्ष्यामि क्रमेण तत् ।
अमृतं ह्यागमाम्मोधेः समुद्धृत्य ददामि वः ॥३०॥

30. Sages! Listen. I shall tell all that in regular order. I shall indeed give you the nectar, drawing it out from the ocean of the scriptures.

यत्र सर्वं जगदिदं दर्पणप्रतिबिम्बवत् ।
उत्पन्नं च स्थितं लीनं सर्वेषां भासते सदा ॥३१॥
यदेव जगदाकारं भासतेऽविदितात्मनाम् ।
यद्योगिनां निर्विकल्पं विभात्यात्मनि केवलम् ॥३२॥
गम्भीरस्तिमिताम्भोधिखिन्ना निश्चलभासनम् ।
यत् सुभक्तैरतिशयप्रीत्या कैतववर्जनात् ॥३३॥
स्वभावस्य स्वरसतो ज्ञात्वाऽपि स्वाद्वयं पदम् ।
विभेदभावमाहृत्य सेव्यतेऽत्यन्ततत्परैः ॥३४॥
अक्षान्तःकरणादीनां प्राणसूत्रं यदान्तरम् ।
यदभाने न किञ्चित् स्याद्यच्छास्त्रैरभिलक्षितम् ॥३५॥
परा सा प्रतिभा देव्याः परं रूपं ममेरितं ॥३६(a)॥

31-36(a). Where this entire world appears to everyone always, like the reflection in a mirror, as arisen, existing and dissolved, which alone appears in the form of the world to those not knowing the Self, which shines solely in their own Self free from thought-constructs for yogin-s appearing steadily like a deep and calm ocean, which is worshipped by good devotees, extremely devoted to it, with very great love through renouncing the deceit of their nature and assuming the idea of difference though having known from their own taste (or experience) their non-dual state, which is the inner thread of life of the sense-organs and the mind, without the appearance of which nothing would exist and which is defined by the scriptures; that Supreme Light is said to be the highest form of the Goddess that is me.

ब्रह्माण्डानामनेकानां बहिरूर्ध्वे सुधाम्बुधौ ॥३६(b)॥

मणिद्वीपे नीपवने चिन्तामणिसुमन्दिरे ।

पञ्चब्रह्ममये मञ्चे रूपं त्रैपुरसुन्दरम् ॥३७॥

अनादिमिथुनं यत्तदपराख्यमृषीश्वराः ॥३८(a)॥

36(b)-38(a). Best of Sages! That which is outside and above innumerable universes, in the ocean of nectar, in the island of gems, in a forest of Kadamba trees, within a mansion made of wish-fulfilling gems, on a throne consisting of the five divinities (Brahmā, Viṣṇu, Śiva and Īśvara being the four legs of the throne and Sadāśiva being the seat), the form which is beautiful within the three cities, the beginningless pair (of Kāmeśvara-Kāmeśvarī) is called the inferior one.

Note: The above verses describe the manner in which worshippers of the physical form of Tripurā imagine her during the ritual worship. The allusion to the three cities indicates the highest form of Tripurā as the One Undivided Consciousness pervading the three states of waking, dreaming and sleep, unaffected by these transient states.

तथा सदाशिवेशानौ विधिविष्णुत्रिलोचनाः ॥३८(b)॥

गणेशस्कन्ददिक्पालाः शक्तयो गणदेवताः ।
 यातुधानाः सुरा नागा यक्षकिम्पुरुषादयः ॥३९॥
 पूज्याः सर्वा मम तनूरपराः परिकीर्तिताः ॥४०(a)॥

38(b)-40(a). So also, Sadāśiva, Īśāna, Brahmā, Viṣṇu, Śiva, Gaṇeśa, Skanda, the guardians of the quarters like Indra, the Powers (Kumārī, Lakṣmī and others), the group of divinities (like Vasu and Rudra), inferior beings like evil spirits, celestial residents, Nāga-s, Yakṣa-s, Kimpuruṣa-s and others, all who may be worshipped are called my inferior forms.

Note: Some semi-divine and demonic beings mentioned in the end of the list may be worshipped by selfish or evil-minded persons to achieve their own ends.

मम मायाविमूढास्तु मां न जानन्ति सर्वतः ॥४०(b)॥
 पूजिताऽहमेव सर्वैर्ददामि फलमीहितम् ।
 न मत्तोऽन्या काचिदस्ति पूज्या वा फलदायिनी ॥४१॥

40(b)-41. But, those who are deluded by my Māyā (or illusive power), do not know me completely. I alone, worshipped by all, give the desired fruit. Other than me, there is none who is to be worshipped or who grants the fruits.

यथा यो मां भावयति फलं मत् प्राप्नुयात्तथा ।
 ममैश्वर्यमृषिगणा अपरिच्छिन्नमीरितम् ॥४२॥

42. Whoever thinks of me in whatever manner, so would he obtain the fruit from me. [Whatever fruit the devotee thinks the deity can give, he gets that fruit from the deity of that form.] Sages! My Power is declared as unlimited.

अनपेक्ष्यैव यत्किञ्चिद् अहमद्वयचिन्मयी ।
 स्फुराम्यनन्तजगदाकारेण ऋषिपुङ्गवाः ॥४३॥

43. Best of sages! I, who am of the nature of non-dual Con-

sciousness, shine with the form of the infinite worlds without requiring anything whatever.

तथा स्फुरन्त्यपि सदा नात्येभ्यद्वैतचिद्वपुः ।
एतन्मे मुख्यमैश्वर्यं दुर्घटार्थविभावनम् ॥४४॥

44. Though shining in that manner always, I do not leave behind my nature as non-dual Consciousness. This is my principal power manifesting impossible things.

ममैश्वर्यं तु ऋषयः पश्यध्वं सूक्ष्मया दृशा ।
सर्वाश्रया सर्वगता चाप्यहं केवला स्थिता ॥४५॥

45. Sages! Observe my power with subtle perception. Though the substratum of all and existing in everything, I am remaining alone.

स्वमायया स्वमज्ञात्वा संसरन्ती चिरादहम् ।
भूयो विदित्वा स्वात्मानं गुरोः शिष्यपदं गता ॥४६॥
नित्यमुक्ता पुनर्मुक्ता भूयो भूयो भवाम्यहम् ।
निरुपादानसम्भारं सृजामि जगदीदृशम् ॥४७॥

46-47. Not knowing myself by my own illusive power, transmigrating (or moving through worldly existence) for a long time, reaching to the state of the disciple of a Guru and knowing my own Self again, I, who am ever free, become liberated again repeatedly. I create the world of this kind without the collection of any materials.

इत्यादि सन्ति बहुधा ममैश्वर्यपरम्पराः ।
न तद् गणयितुं शक्यं सहस्रवदनेन वा ॥४८॥

48. Thus and so forth, series of my powers exist variously. That cannot be counted even by the thousand-faced (serpent of Viṣṇu).

शृण्वन्तु संग्रहाद् वक्ष्ये मदैश्वर्यस्य लेशतः ।
जगद्वात्रा विचित्रेयं सर्वतः सम्प्रसारिता ॥४९॥

49. Listen! I shall tell you briefly. This varied course of the world is spread everywhere through a little of my Power.

मम ज्ञानं बहुविधं द्वैताद्वैतादिभेदतः ।
परापरविभेदाच्च बहुधा चापि तत्फलम् ॥५०॥

50. My Knowledge is of many kinds on account of its division into the dual, the non-dual and the rest. Its fruit is also various due to its difference as the highest (or direct) or the lower (or indirect).

द्वैतज्ञानं तु विविधं द्वितीयालम्बनं यतः ।
ध्यानमेव तु तत्प्रोक्तं स्वप्नराज्यादिसम्मितम् ॥५१॥

51. Dual knowledge is diverse since it has a second as its support. That alone is called meditation (or contemplation) which is equal (or similar) to the kingdom of a dream and the like.

तच्चापि सफलं ज्ञेयं नियत्या नियतं यतः ।
अपरं चापि विविधं तत्र मुख्यं तदेव हि ॥५२॥

52. Even that contemplation should be known as fruitful since it is controlled by destiny (or the fixed law of God). Though inferior knowledge is varied, the principal one there is that alone (described).

Note: The reference is to the form of Tripurā described in verses 36, 37 and 38.

प्रोक्तमुख्यापरमयध्यानं मुख्यफलक्रमम् ।
अद्वैतविज्ञानमेव परविज्ञानमीरितम् ॥५३॥

53. The meditation on (the form) consisting of the principal

among the inferior ones described, is the regular course (or method) for (the acquisition of) the chief fruit (like purity of the mind which leads to Knowledge). The non-dual Knowledge alone is declared as the highest Knowledge.

मामनाराध्य परमां चिरं विद्यां तु श्रीमतीम् ।
कथं प्राप्येत परमां विद्यामद्वैतसंज्ञिकाम् ॥५४॥

54. But, without worshipping for a long time, me the Supreme Vidyā (or Knowledge) possessed of majesty and Grace, how can one obtain the Supreme Knowledge named non-duality (or the One without a second)?

तदेवाद्वैतविज्ञानं केवला या परा चितिः ।
तस्याः शुद्धदशामर्शो द्वैतामर्शाभिभावकः ॥५५॥

55. That alone is non-dual Knowledge which is mere Supreme Consciousness. Close contact (or direct realization) of the pure state of that Consciousness is what overcomes the contact of duality.

चित्तं यदा स्वमात्मानं केवलं ह्यभिसम्पतेत् ।
तदेवानुविभातं स्याद् विज्ञानमृषिसत्तमाः ॥५६॥

56. Best of sages! When the mind (free from thought-constructs) can indeed jump upon (or meet with) one's own Self alone and that alone can shine after, it is Knowledge (or realization of the Self).

Note: By resorting to pure self-awareness (or I-consciousness) free from thought-constructs, when the Self becomes manifest in Samādhi (or state of complete absorption in the Self), then, on rising from such a state, the recognition of the Self naturally and continuously is Knowledge (or Self-realization). This is also called Sahaja-samādhi.

श्रुतितो युक्तितो वाऽपि केवलात्मविभासनम् ।
देहाद्यात्मावभासस्य नाशनं ज्ञानमुच्यते ॥५७॥

57. Through the (hearing of the) scriptures or by reasoning, the coming to light of the Pure Self destroying the appearance of the (notion of the) Self in the body and the like is called Knowledge.

Note: The Knowledge (Vijñāna) referred to in verse 56 is direct Knowledge (or Aparokṣajñāna). That referred to in verse 57 is indirect Knowledge (or Parokṣajñāna). The former is Self-realization and the latter is Self-knowledge which has become firm though not actualized in Samādhi.

तदेव भवति ज्ञानं यज्ज्ञानेन तु किञ्चन ।
भासमानमपि क्वापि न विभायात् कथञ्चन ॥५८॥

58. (In reality), that alone is Knowledge, by reason of which, even anything which is shining (or appearing) cannot become manifest anywhere, on any account.

Note: What appears is like a reflection in the mirror of the Self and does not shine apart from the mirror.

तदेवाद्वैतविज्ञानं यद्विज्ञानेन किञ्चन ।
अविज्ञातं नैव भवेत् कदाचिल्लेशतोऽपि च ॥५९॥

59. That alone is non-dual Knowledge by which nothing whatever would remain unknown at any time, even a little.

सर्वविज्ञानात्मरूपं यद्विज्ञानं भवेत् खलु ।
तदेवाद्वैतविज्ञानं परमं तापसोत्तमाः ॥६०॥

60. Best of Ascetics! That alone is supreme non-dual Knowledge, which can surely exist with a nature consisting of all knowings (such as the knowledge of a pot, a cloth and the like).

Note: All perceptions (or knowings) have Pure Consciousness as

the substratum. The supreme realization of the Self is not vitiated by all apparent perceptions.

जाते यादृशविज्ञाने संशयाश्चिरसम्भृताः ।
वायुनेवाभ्रजालानि विलीयन्ते परं हि तत् ॥६१॥

61. That alone is the Supreme (Knowledge), on the rising of which kind of Knowledge, (all) doubts borne for a long time are dissolved like masses of clouds by wind.

कामादिवासनाः सर्वा यस्मिन् सन्ति न किञ्चन ।
स्युर्भग्नदंष्ट्राहिरिव तद्विज्ञानं परं स्मृतम् ॥६२॥

62. That is considered as Supreme Knowledge in which all mental impressions due to desire and the like do not exist even a little. (Even if they exist), they would be like snakes whose fangs are broken.

विज्ञानस्य फलं सर्वदुःखानां विलयो भवेत् ।
अत्यन्ताभयसम्प्राप्तिर्मोक्ष इत्युच्यते फलम् ॥६३॥

63. The fruit of Knowledge would be the destruction of all sorrows. Liberation, which is the attainment of complete absence of fear, is said to be the fruit.

भयं द्वितीयसङ्कल्पादद्वैते विदिते दृढम् ।
कुतः स्याद् द्वैतसङ्कल्पस्तमः सूर्योदये यथा ॥६४॥

64. Fear (arises) on account of the imagination of a second entity. When non-duality is firmly known (or realized), how can there be the idea of duality as darkness on sunrise?

ऋषयो न भयं क्वापि द्वैतसङ्कल्पवर्जने ।
अतो यत्फलमन्यत् स्यात्तद्भयं सर्वथा भवेत् ॥६५॥

65. Sages! There is no fear anywhere (at any time) on giving up the idea of duality. Therefore, that fruit which may be different (from the non-dual Self), would be fear in every way (i.e., it would be productive of fear).

अन्तवत्तु द्वितीयं स्याद् भूयो लोके समीक्षणात् ।
सान्ते भयं सर्वथैवाभयं तस्मात्कुतो भवेत् ॥६६॥

66. The second (or a different) one would have an end, on account of seeing so very much in the world. There is fear in every way in a thing with an end. How can absence of fear arise from that?

संयोगो विप्रयोगान्तः सर्वथैव विभावितः ।
फलयोगोऽपि तस्माद्धि विनश्येदिति निश्चयः ॥६७॥

67. It is observed at all times that association has separation as its end. Therefore, it is a certainty that even the acquisition of fruit would surely be lost.

यावदन्यत् फलं प्रोक्तं भयं तावत्प्रकीर्तितम् ।
तदेवाभयरूपं तु फलं सर्वे प्रचक्षते ॥६८॥
यदात्मनोऽनन्यदेव फलं मोक्षः प्रकीर्तितः ॥६९(a)॥

68-69(a). As long as (a thing) other than (the Self) is denoted as the fruit, so long, fear is declared. That alone, which is quite non-different from the Self, all consider as the fruit in the form of absence of fear. That fruit is called liberation.

ज्ञाता ज्ञानं ज्ञेयमपि फलं चैकं यदा भवेत् ॥६९(b)॥
तदा हि परमो मोक्षः सर्वभीतिविवर्जितः ॥७०(a)॥

69(b)-70(a). When the knower, knowledge and the known as well as the fruit would become one, then alone there is the highest liberation destitute of all fears.

ज्ञानं विकल्पसङ्कल्पहानं मौढ्यविवर्जितम् ॥७०(b)॥

ज्ञातुः स्वच्छात्मरूपं तदादावनुपलक्षितम् ।

उपलक्षक एवातो गुरुः शास्त्रं च नेतरत् ॥७१॥

70(b)-71. Knowledge is the giving up of imagination and resolve without insensibility (or ignorance) and is the pure Self-nature of the knower. That is not observed at first. Therefore, the Guru and the scripture alone are the indicators (of Knowledge). Not another.

एतदेव हि विज्ञेयस्वरूपमभिधीयते ।

ज्ञातृज्ञानज्ञेयगतो यावद् भेदोऽवभासते ॥७२॥

तावज्ज्ञाता ज्ञानमपि ज्ञेयं वा न भवेत् क्वचित् ।

यदा भेदो विगलितो ज्ञात्रादीनां मिथः स्थितः ॥७३॥

तदा ज्ञात्रादिसम्पत्तिरेतदेव फलं स्मृतम् ॥७४(a)॥

72-74(a). This (Knowledge free from imagination and insensibility) alone is called the natural state of what ought to be known. As long as the difference relating to the knower, knowledge and the known appears, so long, the knower, knowledge or the known cannot really exist anywhere. When the difference of the knower and the others mutually stands dissolved, then, there is the arising of the knower and the rest. This alone is (also) considered as the fruit of Knowledge (i.e., liberation).

Note: The knower, knowledge and the known are falsely superimposed on the one undivided Consciousness which is their real substratum. When the perception of the difference is effaced by the elimination of thought-constructs, all the three together with the fruit of Knowledge (i.e., liberation) shine as the one undivided Consciousness. The appearance of difference is the absence of Knowledge. The effacement of the difference is the rising of Knowledge.

ज्ञात्रादिफलपर्यन्तं न भेदो वस्तुतो भवेत् ॥७४(b)॥

व्यवहारप्रसिद्धयर्थं भेदस्तत्र प्रकल्पितः ।

अतोऽपूर्वं लभ्यमत्र फलं नास्त्येव किञ्चन ॥७५॥

74(b)-75. In reality, there can be no difference between the entities from the knower to the fruit (that is liberation). [the knower, knowledge, the known and liberation or the fruit]. For the purpose of the accomplishment of actions, difference has been invented there. Therefore, (on account of the absence of difference between the knower and the rest), there is no fruit whatever which has not existed before that is to be obtained here.

Note: Liberation is always present in the form of self-luminous Consciousness unaffected by the triad of the knower, knowledge and the known.

आत्मैव मायया ज्ञातृज्ञानज्ञेयफलात्मना ।

यावद्भाति भवेत्तावत् संसारो ह्यचलोपमः ॥७६॥

76. As long as the Self alone is shining with the nature of the knower, knowledge, the known and the fruit due to Māyā (or illusive power or ignorance), so long, the course of worldly existence would indeed be like an immovable mountain.

यदा कथञ्चिदेतत्तु भायाद् भेदविवर्जितम् ।

संसारो विलयं यायाच्छिन्नाभ्रमिव वायुना ॥७७॥

77. But, when (all) this would shine without any difference somehow, (then) the course of worldly existence would be dissolved like a broken cloud by the wind.

एवंविधमहामोक्षे तत्परत्वं हि साधनम् ।

तत्परत्वे तु सम्पूर्णं नान्यत्साधनमिष्यते ॥७८॥

78. In the (realization of the) great liberation of such a kind, the means is indeed exclusive devotion to it. When such exclusive devotion is accomplished, no other means is prescribed.

अपूर्णे तत्परत्वे तु किं सहस्रसुसाधनैः ।
तस्मात्तात्पर्यमेव स्यान्मुख्यं मोक्षस्य साधनम् ॥७९॥

79. But, when exclusive devotion to it is not accomplished, what is the use of a thousand good means? Therefore, exclusive devotion to it alone would be the principal means of liberation.

तात्पर्यं सर्वथैतत्तु साधयामीति संस्थितिः ।
यस्तात्पर्येण संयुक्तः सर्वथा मुक्त एव सः ॥८०॥

80. As regards exclusive devotion, it is entirely staying with (or constancy in) (the resolve) “I shall accomplish this (fruit that is liberation)”. He alone is completely liberated who is endowed with exclusive devotion to it.

दिनैर्मासैर्वत्स्रैर्वा मुक्तः स्याद्वाऽन्यजन्मनि ।
बुद्धिर्नैर्मल्यभेदेन चिरशीघ्रव्यवस्थितिः ॥८१॥

81. He would be liberated in days, months or years or in another birth. The arrangement (or rule) as to a long or a short time (for the attainment of liberation) is due to the difference in the purity of the intellect.

बुद्धौ तु बहवो दोषाः सन्ति सर्वार्थनाशनाः ।
यैर्जनाः सततं त्वेवं पच्यन्ते घोरसंसृतौ ॥८२॥

82. There are many defects in the intellect which are destructive of all the objects of human life (virtue, wealth, enjoyment and liberation) and by which people are constantly burnt in the frightful course of worldly existence in this manner.

तत्राद्यः स्यादनाश्वासो द्वितीयः कामवासना ।
तृतीयो जाड्यता प्रोक्ता त्रिधैवं दोषसङ्ग्रहः ॥८३॥

83. There (among the defects), the first one is the absence of

confidence (or trust or faith), the second is the mental impression due to desire and the third is dullness of intellect. This is the summary of the defects in three ways.

Note: Absence of confidence or trust is the lack of the firm conviction that the teachings of the scriptures are true and will bear fruit in the manner stated. Dullness of intellect is the stupidity of the mind due to the preponderance of tamas which makes it incapable of grasping spiritual truths.

द्विविधः स्यादनाश्वासः संशयश्च विपर्ययः ।

मोक्षोऽस्ति नास्ति वेत्याद्यः संशयः समुदाहृतः ॥८४॥

84. Absence of trust may be of two kinds, doubt and misapprehension. “Does liberation exist or not?” Suchlike are declared as doubt.

नास्त्येव मोक्ष इत्याद्यो भवेदत्र विपर्ययः ।

एतदद्वयं तु तात्पर्यं मुख्यं स्यात् प्रतिबन्धकम् ॥८५॥

85. “Liberation just does not exist.” Suchlike would be misapprehension here. These two would be the principal obstacles to exclusive devotion to liberation.

विपरीतनिश्चयेन नश्येदेतद् द्वयं क्रमात् ।

अत्रोपायो मुख्यतमो मूलच्छेदो न चापरः ॥८६॥

86. These two would gradually vanish by contrary conviction. The foremost means in this case is the destruction of their root (or cause); not another.

अनाश्वासस्य मूलं तु विरुद्धतर्कचिन्तनम् ।

तत्परित्यज्य सत्कर्तव्यवर्तनस्य प्रसाधने ॥८७॥

विपरीतो निश्चयः स्याद् मूलच्छेदनपूर्वकः ।

ततः श्रद्धासमुदयादनाश्वासः प्रणश्यति ॥८८॥

87-88. The cause of absence of trust is reflection with reasoning which is contrary (to scriptures). Having abandoned that, on the accomplishment of the practice of proper reasoning (according to scriptures), there would be the contrary conviction. Then, consequent on the rising of faith, absence of trust (or confidence) perishes preceded by the destruction of the cause.

कामादिवासना बुद्धेः श्रवणे प्रतिबन्धिका ।

कामादिवासनाविष्टा बुद्धिर्नैव प्रवर्तते ॥८९॥

89. The mental impression due to desire and the like is the obstructor of the intellect in the hearing (of the scriptures from the Guru). The intellect overcome by mental impressions due to desire and the like does not engage itself in (hearing and understanding the scriptures).

लोकेऽपि कामी काम्यस्य सदा ध्यानैकतत्परः ।

पुरःस्थितं न पश्येच्च श्रोत्रोक्तं शृणुयान्न च ॥९०॥

90. Even in the world, a desireful person who is eagerly engaged in the sole contemplation of the desired object always, cannot see what is existing in front and cannot hear what is spoken to his ears.

कामादिवासितस्येदं श्रुतं चाश्रुतसम्मितम् ।

कामादिवासनां तस्माज्जयेद् वैराग्यसम्पदा ॥९१॥

91. For one steeped in desire and the like, this which is heard is equal to what is not heard. Therefore, let one conquer the mental impression due to desire and the like by the attainment of indifference to worldly enjoyments.

सन्ति कामक्रोधमुखा वासनास्तु सहस्रशः ।

तत्र कामो मूलभूतस्तन्नाशे नहि किञ्चन ॥९२॥

92. There are thousands of mental impressions with desire and anger as the principal ones. There (among them), desire is existing as the root (or cause). On its destruction, there is indeed nothing, (i.e., all other mental impressions are also removed).

ततो वैराग्यसंयोगाद् नाशयेत् कामवासनाम् ।
आशा हि कामः संप्रोक्त एतन्मे स्यादिति स्थिता ॥९३॥

93. Therefore, by the possession of indifference to worldly enjoyments, let one destroy the mental impression due to desire. Hope (or wish) alone is called desire. It is existing as ‘‘Let this be mine’’.

शक्येषु स्थूलभूता सा सूक्ष्माऽशक्येषु संस्थिता ।
दृढवैराग्ययोगेन सर्वा तां प्रविनाशयेत् ॥९४॥

94. It is large (or gross) towards things easy to be effected and small (or subtle) towards things impossible to be effected. By the possession of firm indifference to worldly enjoyments, let one destroy all those (hopes or desires).

तत्र मूलं काम्यदोषपरामर्शः प्रतिक्षणम् ।
वैमुख्यं विषयेभ्यश्च वासना नाशयेदिति ॥९५॥

95. There, the basis is reflection on the defects in the desired objects every moment and turning away from sense-objects. Thus, let one destroy the mental impressions.

यस्तृतीयो बुद्धिदोषो जाड्यरूपो व्यवस्थितः ।
असाध्यः सोऽभ्यासमुखैः सर्वथा ऋषिसत्तमाः ॥९६॥

96. Best of sages! That third defect of the intellect which is settled in the form of dullness, is entirely irremediable by means of repeated practices (or disciplines) and such others.

येन तात्पर्यतश्चापि श्रुतं बुद्धिमनारुहेत् ।
तज्जाड्यं हि महान् दोषः पुरुषार्थविनाशनः ॥९७॥

97. That dullness is indeed a very great defect, destructive of the principal objects of human life, by which even what is heard with exclusive devotion cannot get upon the intellect (or be understood).

तत्रात्मदेवतासेवामृते नान्यद्धि कारणम् ।
सेवायास्तारतम्येन जाड्यं तस्य हराम्यहम् ॥९८॥

98. In that case, nothing else is indeed the means except the worship of the Deity who is the Self (i.e., Tripurā). I take away the dullness of that person according to the gradation of the worship.

जाड्याल्पानल्पभावेन सद्यो वा परजन्मनि ।
भवेत्तस्य फलप्राप्तिर्जाड्यसंयुक्तचेतसः ॥९९॥

99. For one whose mind is possessed of dullness, his attainment of the fruit (of liberation) would occur either immediately or in the next birth due to the smallness or largeness of that dullness (respectively).

सर्वसाधनसम्पत्तिर्मैव प्रणिधानतः ।
उपयाति च यो भक्त्या सर्वदा मामकैतवात् ॥१००॥
स साधनप्रत्यनीकं विधूयाशु कृती भवेत् ॥१०१(a)॥

100-101(a). By my worship alone, there would be the acquisition of all the means (or spiritual practices for liberation). He who approaches me always with devotion and without deceit would become successful, driving away all the enemies of the means (or spiritual practices).

यस्तु मामीश्वरीं सर्वबुद्धिप्रसरकारिणीम् ॥१०१(b)॥

अनादृत्य साधनैकपरः स्याद् मूढभावतः ।

पदे पदे विहन्येत फलं प्राप्येत वा न वा ॥१०२॥

101(b)-102. But, he who may be wholly engaged in spiritual practices alone disregarding me, the powerful, bringing about the expansion of the intellect of all, on account of his ignorance, would be frustrated at every step and may or may not obtain the fruit (that is liberation).

तस्मात्तु ऋषयो मुख्यं तात्पर्यं साधनं भवेत् ।

एवं तात्पर्यवानेव साधकः परमः स्मृतः ॥१०३॥

तत्र मद्भक्तियुक्तस्तु साधकः सर्वपूजितः ॥१०४(a)॥

103-104(a). Sages! Therefore, exclusive devotion to that (liberation) would be the principal means. Thus, only the one possessed of exclusive devotion to it is considered as the highest practiser of the means. There, one endowed with devotion to me is the practiser revered by all.

सिद्धिरात्मव्यवसितिर्देहानात्मत्वभावना ॥१०४(b)॥

आत्मत्वभावनं नूनं शरीरादिषु संस्थितम् ।

तदभावनमात्रं तु सिद्धिर्मौढ्यविवर्जितम् ॥१०५॥

104(b)-105. Accomplishment is ascertainment of the Self and the (consequent) notion of the non-Self-nature of the body. The idea of Self is certainly placed on the body and the like. The mere absence of that (idea) is the accomplishment, destitute of ignorance (or insensibility).

Note: Even in sleep there is no identification of the Self with the body. But it is a state of ignorance (or absence of awareness). In the state of realization of the Self, one is established in undivided Consciousness where there is not at all any identification with the body and the like.

आत्मा व्यवसितः सर्वैरपि नो केवलात्मना ।
अत एव तु सम्प्राप्ता महानर्थपरम्परा ॥१०६॥

106. The Self has not also been ascertained by all in its pure nature. For this very reason, the succession of great misfortunes (in the form of transmigratory existence) has been obtained.

तस्मात् केवलचिन्मात्रं यद् देहाद्यवभासकम् ।
तन्मात्रात्मव्यवसितिः सर्वसंशयनाशिनी ॥१०७॥
सिद्धिरित्युच्यते प्राज्ञैर्नातः सिद्धिरनन्तरा ॥१०८(a)॥

107-108(a). Therefore, ascertainment of the Self in that alone which is mere Pure Consciousness and the illuminator of the body and the like is the destroyer of all doubts and is called accomplishment by wise men. There is no accomplishment than this afterwards.

सिद्धयः खेचरत्वाद्या अणिमाद्यास्तथैव च ॥१०८(b)॥
आत्मविज्ञानसिद्धेस्तु कलां नार्हन्ति षोडशीम् ।
ताः सर्वास्तु परिच्छिन्नाः सिद्धयो देशकालतः ॥१०९॥

108(b)-109. Accomplishments like movement in the sky and so also Anīman (power of becoming as small as an atom) and the rest are not equal to even the sixteenth part of the accomplishment of Self-knowledge. All those accomplishments are limited by space and time.

इयं स्यादपरिच्छिन्ना स्वात्मविद्या शिवात्मिका ।
स्वात्मविद्यासाधनेषु ताः सर्वाः सुप्रतिष्ठिताः ॥११०॥

110. This Knowledge of one's own Self, which is of the nature of Śiva (the Supreme Reality), would be unlimited (or undivided). All those (other accomplishments) are well-established in the means (or spiritual efforts) for the Knowledge of one's own Self.

Note: The other accomplishments may occur spontaneously during the spiritual practices for the realization of the Self.

आत्मविद्याविधावेतास्त्वन्तरायप्रयोजकाः ।

किं ताभिरिन्द्रजालात्मसिद्धितुल्याभिरोहितम् ॥१११॥

111. But, these are ones causing obstacles in the practice (or means) (followed) for Self-knowledge. What is desired through those (accomplishments) which are similar to the accomplishments of the nature of magical tricks?

यस्य साक्षाद् ब्रह्मपदमपि स्यात्तृणसम्मितम् ।

कियन्त्येताः सिद्धयो वै कालक्षपणहेतवः ॥११२॥

112. For whom even the abode of Brahmā (the Creator) would actually be equal to a blade of grass, of what consideration would be these accomplishments which are the means for passing time?

तस्मात्सिद्धिर्नेतरा स्यादात्मविज्ञानसिद्धितः ।

ययाऽत्यन्तशोकनाशो भवेदानन्दसान्द्रता ॥११३॥

113. Therefore, there cannot be another accomplishment greater than the accomplishment of the Knowledge of the Self, by which there would be complete destruction of sorrow and abundance of bliss.

सैव सिद्धिर्नेतरा तु मृत्युग्रासविमोचिनी ।

इयमात्मज्ञानसिद्धिर्विविधाभ्यासभेदतः ॥११४॥

बुद्धिर्नैर्मल्यभेदाच्च परिपाकविभेदतः ।

संक्षेपतस्तु त्रिविधा चोत्तमा मध्यमाऽधमा ॥११५॥

114-115. That alone is the accomplishment liberating one from seizure by death; not another. This accomplishment of the Knowledge of the Self is of three kinds briefly; the highest, the middling and the lowest, on account of the difference in various

practices (leading to Self-knowledge), the difference in the purity of the intellect (of the aspirants) and the difference in the maturity (of the accomplishment).

लोके द्विजानामृषयः पठितश्रुतिसम्मिता ।
मेधया च महाभ्यासाद् व्यापारशतसङ्कुला ॥११६॥
अप्यस्खलितवर्णा या पठिता श्रुतिरुत्तमा ॥११७(a)॥

116-117(a). Sages! (This is) similar to the Veda studied by Brāhmaṇa-s in the world. Due to retentive faculty and intense practice, though crowded with a hundred acts, the Vedic text which is recited with its syllables undeviating (from the text) is the highest.

समाहितस्य व्यापारेऽसमाहितस्य चान्यदा ॥११७(b)॥
पूर्ववद्याऽप्यस्खलिता पठिता मध्यमा श्रुतिः ॥११८(a)॥

117(b)-118(a). The Vedic text recited as before without deviating (or slipping) (from the text) during actions by one who is concentrated or at other times by one who is not concentrated is the middling.

Note: Though engaged in actions, he recites correctly by concentrating on the recitation. If he is not engaged in actions, he can recite correctly even without concentration.

या सदा ह्यनुसन्धानयोगादेव भवेत्तथा ॥११८(b)॥
पठिता श्रुतिरत्यन्तास्खलिता त्वधमा हि सा ॥११९(a)॥

118(b)-119(a). So also, that Vedic text recited which would be completely undeviating only through careful attention always, is the lowest.

एवमेवात्मविज्ञानसिद्धिरुक्ता त्रिधर्षयः ॥११९(b)॥
या महाव्यवहारेषु प्रतिसन्धानवर्जने ।
अन्यदा तद्वर्जने वा सर्वदा प्रतिसन्धितः ॥१२०॥

अन्यूनाधिकभावा स्यात्सोत्तमा मध्यमाऽधमा ।

अत्रोत्तमैव संसिद्धेः परा काष्ठा निरूपिता ॥१२१॥

119(b)-121. Sages! The accomplishment of the Knowledge of the Self is described in this manner alone, in three ways. That (accomplishment) having a nature which is neither less nor more during intense actions (even) on giving up recollection (or careful attention), and at other times (when not engaged in actions), (even) on giving up that (recollection or careful attention), and at all times (only) through recollection (or careful attention), would be respectively the highest, the middling and the lowest. Here, the highest alone is ascertained as the utmost limit of accomplishment.

स्वप्नादिष्वप्यवस्थासु यदा स्यात्परमा स्थितिः ।

विचारक्षणतुल्येव सिद्धिः सा परमोत्तमा ॥१२२॥

122. When the Supreme state (of absorption in undivided Consciousness) can exist even in states like the dream as if it were similar to the moment of investigation (as the pure I-consciousness destitute of identification with the body and the like), that accomplishment would be the most excellent.

सर्वत्र व्यवहारेषु यत्नात् संस्कारबोधतः ।

यदा प्रवृत्तिः सिद्धेः सा परा काष्ठा समीरिता ॥१२३॥

123. When there is engagement in actions everywhere through the awakening of the impressions (due to former actions) by effort, that is declared as the utmost limit of accomplishment.

Note: In the stage of complete Self-realization, even the impressions due to former actions need to be awakened with effort for engaging in actions. An ignorant person is impelled to act by the force of such former impressions helplessly.

अयत्नेनैव परमे स्थितिः संवेदनात्मनि ।

अव्याहता यदा सिद्धिस्तदा काष्ठा समागता ॥१२४॥

124. When the existence in the Supreme (state) of the nature of Consciousness quite without effort is unobstructed, then, the accomplishment has arrived at its limit.

व्यवहारपरो भावान् पश्यन्नपि न पश्यति ।
 द्वैतं तदा हि सा सिद्धिः पूर्णतामभिसङ्गता ॥१२५॥
 जागरादौ व्यवहरन्नपि निद्रितवद् यदा ।
 स्थितिस्तदा हि सा सिद्धिः पूर्णतामभिसङ्गता ॥१२६॥

125-126. Wholly engaged in action, though seeing objects, he does not see duality. Then alone, that accomplishment has attained completeness. Though acting in wakefulness and the like, when his existence is like one asleep, then alone that accomplishment has attained completeness.

एवं सिद्धिमनुप्राप्तः सिद्धेषूत्तम उच्यते ।
 व्यवहारपरो नित्यं न समाधिं विमुञ्चति ॥१२७॥
 कदाचिदपि मेधावी स सिद्धेषूत्तमो मतः ॥१२८(a)॥

127-128(a). Thus, the one who has arrived at accomplishment (of Self-knowledge), is called the highest among the accomplished ones. Wholly engaged in action constantly, the wise one does not give up Samādhi (or absorption in the Self) at any time. He is considered as the best among accomplished ones.

ज्ञानिनां विविधानां च स्थितिं जानाति सर्वदा ॥१२८॥(b)॥
 स्वानुभूत्या स्वान्तरेव स सिद्धेषूत्तमो मतः ॥१२९(a)॥

128(b)-129(a). He always knows the state of various sages (possessed of Knowledge) by his own experience within himself. He is considered as the best among accomplished ones.

संशयो वाऽपि कामो वा यस्य नास्त्येव लेशतः ॥१२९(b)॥
 निर्भयो व्यवहारेषु स सिद्धेषूत्तमो मतः ॥१३०(a)॥

129(b)-130(a). He is considered as the best among accomplished ones for whom there is not even a little doubt or desire and who is fearless in his actions.

सर्वं सुखं च दुःखं च व्यवहारं च जागतम् ॥१३०(b)॥
स्वात्मन्येवःभिजानाति स सिद्धेषूत्तमो मतः ॥१३१(a)॥

130(b)-131(a). He is considered as the best among accomplished ones who recognizes only in his own Self all happiness and sorrow and the affairs of the world.

अत्यन्तं बद्धमात्मानं मुक्तं चापि प्रपश्यति ॥१३१(b)॥
यः स्वात्मनि तु सर्वात्मा स सिद्धेषूत्तमो मतः ॥१३२(a)॥

131(b)-132(a). He is considered as the best among accomplished ones who, the Self of all, sees the completely bound soul as well as the liberated one in his own Self.

यः पश्यन् बन्धजालानि सर्वदा स्वात्मनि स्फुटम् ॥१३२(b)॥
मोक्षं नापेक्षते क्वापि स सिद्धेषूत्तमो मतः ॥१३३(a)॥

132(b)-133(a). He is considered as the best among accomplished ones, who does not hope for liberation anywhere, seeing the net of fetters always in his own Self clearly.

सिद्धोत्तमोऽहमेवेह न भेदस्त्वावयोः क्वचित् ॥१३३(b)॥
एतद्व ऋषयः प्रोक्तं सुस्पष्टमनुयुक्तया ।
एतन्मयोक्तं विज्ञाय न क्वचित् परिमुह्यति ॥१३४॥

133(b)-134. The best of accomplished ones is myself alone in this world. There is no difference between us anywhere. Sages! This has been explained to you clearly by me who was questioned (by you). Understanding this, which has been declared by me, one is not deluded anywhere.

इत्युक्त्वा सा परा विद्या विरराम भृगूद्वह ।
 श्रुत्वैतदृषयः सर्वं सन्देहमपहाय च ॥१३५॥
 नत्वा शिवादीन् लोकेशान् जग्मुः स्वं स्वं निवेशनम् ॥१३६(a)॥

135-136(a). Descendant of Bhṛgu! Having said thus, that Supreme Goddess who is Knowledge, became silent. The sages, having heard this, giving up all their doubts and bowing to Śiva and other gods of the worlds went to their respective abodes.

विद्यागीता मयैषा ते प्रोक्ता पापौघनाशिनी ॥१३६(b)॥
 श्रुता विचारिता सम्यक् स्वात्मसाम्राज्यदायिनी ॥१३७(a)॥

136(b)-137(a). This Vidyāgītā (or Song of Knowledge), which destroys a multitude of sins, has been communicated to you by me. It is the giver of the complete sovereignty of one's own Self when properly heard and investigated.

विद्यागीताऽत्युत्तमेयं साक्षाद्विद्यानिरूपिता ॥१३७(b)॥
 पठतां प्रत्यहं प्रीता ज्ञानं दिशति सा स्वयम् ।
 संसारतिमिराम्भोधौ मज्जतां तरणिर्भवेत् ॥१३८॥

137(b)-138. This most excellent Vidyāgītā (or Song of Knowledge), is determined by Knowledge (as Tripurā) directly. She Herself grants Knowledge to those reading it everyday, being pleased with them. It would be a raft for those sinking into the ocean of darkness that is the course of worldly existence.